7: Joest--62 E-5 (no date) 1882 Formosan Aborigines
116, 202, 619 Chin-hoan

When a native approaches the village of a friendly tribe, he usually fires his rifle, and those in the village answer with smoke signals. At the same time both parties call out Wao.

22: Wiedfeldt--31 [3] F-5 (1913) 1914 Formosan Aborigines
116, 646, 622, 202 Atayal

The full assembly of all clan heads and honorary chiefs meets at the invitation of the tribal chief. The time and the place, in case it should be held somewhere else but in the hut of the tribal chief, as well as the agenda, are announced to the nearest clan heads by swift runners. These clan heads, in turn, similarly inform the clan heads who live near them.

22: Wiedfeldt--38 F-5 (1913) 1914 Formosan Aborigines
202, 487 Atayal

The fact that there is no means of communication would not be an insuperable obstacle, [MC: to trade] but would only make things more difficult. The means of communication now in use, such as the fire signals of distress, or the sending of messengers,... are destined only for military and political purposes, and it seems improbable to me that the suspension bridges are made for any other purpose.

24: Anonymous--91-92 U-3 (no date) 1892 Formosan Aborigines
116, 202, 484

For long journeys, they use a cart drawn by cattle. If they come to a steep mountain path they slide down a rope made of rattan. They cross brooks on large rocks which they have placed in them to take the place of bridges. [92] Messengers who carry public notices wear bells attached so that they ring when they are shaken; these messengers run at incredible speeds.